



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

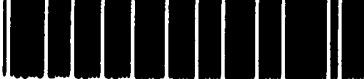
We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

101. b.
317.



600086050P



THE
BOOK OF CANTICLES,

OR,
SONG OF SOLOMON,

ACCORDING TO THE ENGLISH VERSION,

REVISED AND EXPLAINED

FROM THE
ORIGINAL HEBREW.

*Ἐρευνᾶτε τὰς γραφάς, ὅτι ὑμεῖς δοκιᾶτε ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν, καὶ
ἐκεῖναι εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ.*

“Search the scriptures; for in them ye think ye have eternal life: and they are
they which testify of me.”—JOHN v. 39.

Second Edition.

LONDON:
RIVINGTONS, WATERLOO PLACE;
BAILEY, KESWICK.
1859.

101. h. 317.



THE BOOK OF CANTICLES, OR, SONG OF SOLOMON,

ACCORDING TO THE ENGLISH VERSION,
REVISED AND EXPLAINED FROM THE ORIGINAL HEBREW.

“This is a great mystery : but I speak concerning Christ and the Church.” Ephes. v. 32.

AFTER long study of the Hebrew Scriptures, with a view to sceptical objections, whose force lay in the imperfections of translations, the writer found that in this book many difficulties disappeared under patient investigation ; still there were some that had not yielded.

In Dr. Kitto's *Journal of Sacred Literature* there is an article on this book by Professor Stowe, of Cincinnati, in which many of these remaining difficulties are satisfactorily met. On most points the two students had arrived at the same conclusion—on some minor ones where they do not coincide it is easy to agree to differ. This increase of light has been like the introduction of a torch into a sparry cavern, not only guiding the bewildered, but on every side revealing hidden beauties.

It is here endeavoured to keep close to the original ; where this translation differs from that in common use it is with that object ; where in some other places in Scripture the word altered is used with the meaning here selected, that place is designated ; when the word does not occur elsewhere, it is rendered as the root of the word allows.

It should be observed, that in this book Solomon is not the mortal king, but the Prince of Peace ; by the ancient Jews understood to be the expected “King Messiah”¹ ; by the early Christian Church, our Lord and Saviour Jesus Christ. The Bride has been held to typify the Church by both. The Bride, the Betrothed, before and at the first coming of Christ, becomes the Lamb's Wife at and after the second. The Bridegroom of His Church speaks of the Bride's moral perfections even more than of her external beauty. The

¹ The great names of Aben Ezra among the Jews, of Rosenmüller among the Germans, and Moses Stuart among modern commentators, may be cited as holding the view here advocated. Aben Ezra calls it “profanation” to give any but a spiritual meaning to this book.

daughters of Jerusalem admiring her beauty, admire also her superb raiment; she is clothed with the righteousness of her Lord, arrayed in His glory.

In some cases it may be found that the modern Jews themselves take the least refined view of the meaning. Similar instances occur in poetry far less ancient and difficult. Should the pointing of the Hebrew text sometimes seem to require accommodation, it must be remembered that manuscripts vary, and that points, however ancient, however useful, are of human, not divine, origin. There are in Hebrew two words for love, one, *Aheva*, desiring¹; another, (whence David,) abiding, satisfying love². They may here be distinguished by 1 and 2, as the genders by * masculine, † feminine. These, as well as the beautiful word for a female friend, meaning a companion with whom to feed, *break* bread, (consequently in the East a bride or wife,) are very imperfectly appreciated in translations.

The ancient Jews understood this book to be an allegory of God's love to the Jewish Church; the early Christians understood it as shadowing forth the love of Christ to the Christian Church, typified under the same figure by St. Paul, Eph. v. 32. A very large portion of the Christian Church in all ages has so considered it, and so it is interpreted here. Being part of the Jewish canon, to which our Lord referred as "the Scriptures," thus giving it His infallible sanction, no further evidence of its inspiration need be sought: it is part of that Word of God "which cannot be broken." Similar faith in the inspiration of the Apocalypse has always existed in the Christian Church. Before any of its predictions had been explained by the events, that faith reposed on its internal divineness. The words were of God, spoken by the glorified Redeemer to all coming time. By such as knew and loved His words in the Gospel, the words of the Apocalypse were recognized as His. In both these mysterious portions of the "One Book," the Bible, the subject is the same, the love of Christ to His Church, her wanderings, her woes, her final union to her Lord in glory. Her inward feelings, those more or less experienced by every believer, are especially dwelt on in the earlier, her outward trials and earthly vicissitudes, in the later book. The termination of those troubles is in both the same. At the end of the Canticles the bride comes up out of the wilderness, leaning on her Beloved; as the bride of the Apocalypse, after long exile in its dreary solitudes, is brought to the holy city, the new Jerusalem, the abode of peace, wherein is the throne of God and of the Lamb.

It has been inferred that the English translation of the Book of Canticles could not be depended upon as to the speeches of the different speakers, from the difference of some of the ancient translations, especially as given in Walton's Polyglot, but this difficulty is here met.

The English Version generally agrees with the pointed Hebrew that is given in Bagster's Polyglot, which is the received text. Ancient translations may have been made from corrupt MSS., or from unpointed ones, in which case the gender of particular words could not always be clearly determined. As for instance the pronouns "thou," "thee," and "thy," which in the spoken and pointed Hebrew are distinguished, but not in the unpointed.

It is scarcely necessary to explain that the points express unwritten vowels, by which some pronouns and some parts of the verb are made feminine. The pronouns "he" and "she," "this" and "that," do not depend on points, but are written with different letters, as are the feminine verbs in many parts of their conjugation. In these cases the gender does not admit of a doubt. In the Keri, or Jewish correction of their MSS., nothing occurs to alter the genders of the speakers, as given in the received text, though in chap. iv. 9, the gender of the adjective "one," as applied to

¹ Gen. xxix. 18. 20. Jer. xxxi. 3, &c.

² Deut. xxxiii. 12. Isa. v. 1.

"eyes," is made regular. The verses in which the gender is fixed by letters, and not by mere points, are these: i. 9. 13, 14, 15, 16; ii. 2, 3, 6, 7, 8, 9, 10. 13. 16, 17; iii. 1 to 5, 6. 11; iv. 1. 7 to 12. 16; v. 1, 2, 4, 5, 6, 9, 10, 11, 12, 13, 14, 15, 16; vi. 1, 2, 3, 4, 9, 10. 13; vii. 1 to 5, 6, 7, 8, 10, 11. 13; viii. 5, 8, 13, 14.

In other places the pronouns "thou," "thee," "thy," determine the genders by their points, with which the English generally agrees. But in chap. viii. 5, 2nd clause, where the English is indefinite, the unpointed Hebrew is equally so, though the points make the five pronouns masculine. The verb translated "to raise" cannot apply to an infant, but is "to wake," as in chap. v. 2; iii. 5; iv. 16. In chap. ii. 1, it is probably the Bride who speaks, as there are two forms of the noun "lily," and the feminine is here used. Though a noun-substantive be not altered in gender to suit the speaker, yet where there are two forms, as שושן and ששנה, the use of the feminine would indicate a woman being the thing compared to it. "Rose" is always feminine, and though in Hebrew the comparison might be applied to the King, it is less likely; still it must be remembered that in Prov. viii. and Hag. ii. a noun with a feminine (or rather neuter) termination is so applied¹.

Luther prefaces his "High Song" of Solomon, by saying it is the desire of the Christian Church for her bridegroom Christ, and that the Christian Church longs for her bridegroom Christ in expectation and betrothment.

Some have held, that in the Canticles were set forth "the several ages and periods of the Christian Church, in agreement with the seven Churches of Asia, as Cocceius and those that follow him; as thus—

The Ephesian Church, Cant. i. 5—7, from the Ascension of Christ to A.D. 370;

The Smyranean Church, Cant. ii. 1—17, from A.D. 371 to 707;

The Church at Pergamos, Cant. iii. 1—11, from A.D. 708 to 1045;

The Thyatiran Church, Cant. iv. 1 to v. 1, from A.D. 1046 to 1383;

The Sardian Church, Cant. v. 2 to vi. 8, from A.D. 1384 to 1721;

The Philadelphian, Cant. vi. 9; vii. 14, from A.D. 1722 to 2059;

The Laodicean, Cant. viii. 1—14, from A.D. 2060, onwards;

but these senses are very arbitrary, uncertain, and precarious." (Gill.)

"There seem to be allusions and references to various passages of this book in the New Testament; see Matt. xxi. 33; xxv. 1. Mark xii. 1. Luke xx. 9. Matt. xxv. 1, &c. John iii. 8. 29; vi. 44. 2 Cor. xi. 2. Eph. v. 27, and Col. ii. 17. Rev. iii. 20; xix. 7, 8, compared with Cant. i. 3, 4; ii. 17; iv. 7. 16; v. 1, 2; vii. 13; viii. 11, 12." (Gill.)

The ancient Jews called this book "the holy of holies;" the Syriac version, "the wisdom of wisdoms of Solomon."

By the Jews, ancient and modern, its inspiration and authenticity have never been questioned. "They have a saying, that wherever the word Solomon is used in this Song the Holy One is meant, the Holy God, or Messiah²."

That they were familiarized by the prophets with this allegorical showing forth of the love of the Redeemer to the Church may be seen in the subjoined texts. Might it not be imparted to Adam before the fall or the creation of Eve? Gen. ii.

Betrothing, Hos. ii. 16—20. Isa. liv. 5. Eph. v. 29. 32.

Esponsals, Jer. ii. 2; iii. 14. 2 Cor. xi. 2. Isa. lxii. 4, 5, *thy sons*, rather *thy builders*. Rev. xix. 17. (Isa. l. 1, divorcements.)

Bride, Isa. xlix. 18; lxi. 10; lxii. 5; Rev. xix.

Wife, Isa. liv. 1. Rev. xxi. 9. Ps. xlv. throughout.

¹ On "Rose" see Parkhurst's Hebrew Lexicon.

² Maimonides, quoted by Gill.

THE CANTICLES, OR SONG OF SOLOMON.

CHAP. I. 1. The Song of Songs, of Solomon.

THE BRIDE SPEAKS.

2. He shall kiss me with the kiss of his mouth : for thy loving-kindnesses are better than wine.
3. For the scent of thy good unguents, as unguent poured forth thy name. Therefore the virgins love thee *.
4. Draw me. We will hasten after thee *. The King is bringing me into his abodes.

THE VIRGINS TO THE BRIDE.

We will rejoice, and be glad in thee †.
We will remember thy * loving-kindnesses more than wine : the upright love thee *.

THE BRIDE.

5. I am dark,

THE VIRGINS.

But lovely,

The chiefest of all songs, to and of Solomon, the Prince of Peace.

The kiss of betrothal. Hos. ii. 19.

In Oriental metaphor "kiss" is still used to denote religious rapture, as "wine," devotion. Ps. ii. 12. Isa. xxv. 6; xxvii. 2.

Perfume is used in the East to typify religious hope; here both scent and unguent seem to refer, as in other Scriptures, to the graces of the Holy Spirit. Exod. xxx. 32—37. Ps. xlv. 7, 8. Rev. viii. 4.

John vi. 44.

Ps. xlv. 14. Eph. ii. 6. Rev. xxi. 2. 9. His garden, his vineyard, his paradise.

To the King. Wine, given by the true Vine, John xv. 1, the gladdening influences of divine grace, refined, purified, as here, is promised by Isa. xxv. 6, to all nations, when the Lord of Hosts shall reign in Mount Zion.

As morning twilight, which precedes the day. The Church sees her own imperfections.

To the Bride.

Ver. 2. The kiss of betrothal, denoting rule, as the root *pwj* is used in Gen. xl. 41. In the Vulgate it is here rendered singular, though the *Vau* inserted has made it be sometimes taken as plural.

It will be observed, that the subject of this poem is betrothal, not marriage, concluding with the yet unfulfilled aspiration for the Bridegroom's coming.

When the prophetic character of this allegory is fully admitted, it will not be difficult here to perceive the anticipation of the wine of the Gospel, as in Isa. xxv. 6; xxvii. 2; lv. 1.

THE BRIDE.

Ye daughters of Jerusalem, as the tents
of Kedar,

Dark and unornamented. Kedar mean-
ing dark, sorrowful.

THE VIRGINS.

As the curtains of Solomon.

As those curtains, rich with embroidery.

THE BRIDE TO THE VIRGINS.

6. Look not upon me, because I am very
dark, for the sun hath shone upon me.
My mother's sons were angry with me;
I was made a keeper of the vineyards;
my vineyard, even mine, have I not
kept.

The light of Christ has shown her dark
state by nature.

Mother, the Jewish Church; sons, the
unconverted Jews, who reject and
persecute the Christian Church. A
Church being typified by a vineyard, a
place enclosed, encircled.

THE BRIDE TO THE KING.

7. Tell me, thou whom my soul loveth †,
where thou feedest, where thou
makest to lie down at noon: for why
should I be as one that wandereth by
the flocks of thy companions *?

The Church desires the presence of Christ.
The Jewish desiring the first coming,
as the Christian the second.

THE KING.

8. If thou know not, O thou fairest
among women, take thy way by the
footsteps of the flock, and feed thy
kids beside the shepherds' tents.
9. To a princely company of steeds with
chariots have I likened thee, my
friend †.

She is told to seek religious communion
and the teaching of the ministry.
Mal. iii. 16.

The pronouns are pointed feminine.

"Friend," one who feeds, who breaks
bread with me, whom I feed, with her
"company" of attendant virgins, as in
the passover, and in the Lord's Supper.

VIRGINS TO THE BRIDE.

10. Comely thy cheeks with rows, thy
neck with chains.
11. Rows of gold we will make for thee †
with clasps of silver.

Rows of pendant jewels, as in the sculp-
tures of Egypt and Assyria. The
Church is adorned by the unity of
believers, bound together as jewels in
chains. Mal. iii. 17.

BRIDE.

12. While the king is at his table, my
spikenard giveth forth its scent.
13. A nosegay of myrrh, my beloved *²
unto me, within my bosom to remain.

The Jewish Church might here see
figured the feast of the Passover, as
the Christian will recognize that of
the Lord's Supper.

Myrrh is one of the spices of the holy oil.
Exod. xxx. The construction is *double*,
to the nosegay and to the beloved.

Ver. 9. *נָר* is *prince* or *princely* in Arabic; rendered *ἀρχόντων*, *princes*, by the Septuagint in Deut. xxxii. 42; and in the Vulg. "*capiti*," heads; *kings*, Cruden.

Ver. 9 and 10. Adorned with the jewels given at betrothal, as to Rebekah, which her companions arrange in rows with clasps of silver; she is likened to the ornamented steeds represented in the Assyrian remains.

14. A cluster of camphire, my beloved *²
unto me, in the vineyards of the well
of kids.

The graces of the ordinance o bap-
tism are here prefigured. John iii. 5.
Acts ii. 38.

THE KING.

15. Behold, thou *art* fair, my friend †, be-
hold, thou † *art* fair, thine eyes, doves.

By baptism of water and of the Spirit,
John iii., the Church becomes "fair"
in the sight of her Lord, and speaks
with more confidence of her acceptance
with Him. 1 Pet. iii. 21.

Her eyes are innocent as doves. Ch. iv.
1; v. 12.

THE BRIDE.

16. Behold, thou * *art* fair, my beloved *²,
yea, gracious, also our couch *is*
green.
17. The beams of our house *are* cedars,
our roofings of cypress.

She is now in the gardens, but looks to
being brought into the King's palace,
as the Bride in Ps. xlv. 15, and as the
Lamb's Wife in the Apocalypse to the
holy city, the New Jerusalem. Rev.
xix. 7, 8; xxii. 2.

THE BRIDE.

- CHAP. II. 1. I *am* the rose of Sharon,
the lily of the valleys.

The rose by the Jewish writers was
thought to express the lowliness of
the Church, and her exposed situation
in the field.

THE KING.

2. As the lily among the thorns, so my
friend † among the daughters.

THE BRIDE.

3. As the citron-tree among the trees of
the wood, so my beloved *² among the
sons. In his shadow I delighted and
sat down, and his fruit was sweet to
my taste.
4. He brought me to the banqueting-house,
and his banner over me was love ¹.
5. Stay me with perfumes, strew me round
with citrons: for I faint with love ¹.
6. His left hand under my head, his right
hand shall enfold me.

The Church contemplates the perfections
of Christ, and her happiness in Him,
likening Him to the perfume-giving
citron.

Again a prophetic allusion to the Lord's
Supper.

The Vulg. and Luther have "flowers,"
the Sept. "myrrh." Perfumes and
sweet-scented fruit figuring the graces
of the Holy Spirit.

Her reliance on divine support. Deut.
xxxiii. 27. The left hand, the hidden,
the right, the visible help.

Ver. 14 and 15. The early Fathers said the prophets prophesied of baptism.

Ver. 1. The word rendered "rose" describes the flower folded up in itself. That rendered
"lily" has in it the root of *six*, and of brilliant whiteness. The lily belongs to the class in
which the divisions of the flowers are *six*. The anemone, which Stowe and others give, does
not.

Ver. 3. On account of its perfume.

THE KING.

7. I charge ye, daughters of Jerusalem, with the roes, and with the hinds of the field, that ye rouse not, that ye wake not my beloved †^r till she please.

It is forbidden even to other believers to disturb the rest of the soul in divine meditation.

THE BRIDE.

8. The voice of my beloved *¹! behold him who cometh, bounding on the mountains, leaping on the hills,
9. My beloved *², like a stag or a young hart! behold him who standeth behind our wall, looking through the windows, shining forth from the lattices.
10. My beloved *² answered and said unto me, "Rise up, my friend, my fair one, and come away."
11. For, lo, the winter is past, the rain is over and gone;
12. The flowers appear on the earth; the time of song is come, and the voice of the turtle is heard in our land;
13. The fig tree putteth forth her green figs, and the vines with tender buds give forth perfume. Rise up, my friend, my fair one, and come away."

The Church meditates on the coming of Christ, and hears His voice in the word.

In happy anticipation of His approach.

She looks forward to joyful resurrection. Job xix. 26. 1 Thess. iv. 15—17. Rev. xx. 4, 5.

The winter, the death of the body being over, its resurrection is figured by the reviving spring, by the return of the turtle, a bird of passage. The saints of the ancient Jewish Church might be enlightened to look forward to that spoken of in Matt. xxvii. 52.

She anticipates in faith the call to arise and meet the Lord. 1 Thess. iv. 17.

THE KING.

14. O my dove, that art in the clefts of the rock, in the hiding of the deep places, make me to behold thy countenance, make me to hear thy voice: for sweet thy voice, and thy countenance comely.

She seems to hear the call to those in the sepulchres to arise. Isa. xxvi. 19. She also hears the command and encouragement to prayer. Rev. xxii. 17.

THE BRIDE.

15. Take us the foxes, the little foxes, that

The expulsion of secret enemies, typified

Ver. 7. The noun "beloved" and the verb "please" are both feminine.

Ver. 12 and 13. By Ignatius it is said, "The prophets expected Christ; and when He came, He raised them from the dead," as is recorded in Matt. xxvii. 52.

surround the vineyards : and our vineyards have tender buds.

16. My beloved *² mine, and I his : he feedeth among the lilies.
17. Until the day look forth, and the shadows flee away, return and be thou my beloved *², like unto a hart or a young stag over the mountains of separation.

THE BRIDE.

- CHAP. III. 1. By night on my bed I sought him whom my soul loveth †¹. I sought him, but I found him not.
2. I will rise now, and go about the city in the paths, and in the broad ways I will seek him whom my soul loveth †¹. I sought him, but I found him not.
 3. The watchmen that go about the city found me. Saw ye him whom my soul loveth †¹?
 4. But a little I passed by them, when I found him whom my soul loveth †¹. I held him, I would not let him go, until I had brought him into my mother's house, into the abode of her that bare me.

THE KING.

5. I charge you, ye daughters of Jerusalem, with the roes, and with the hinds of the field, that ye stir not up, nor awake my love †¹, till she please.

THE VIRGINS.

6. What is this that cometh up out of the

by the fox, a burrowing animal, is prayed for.

She expresses faith in the Lord's presence with His people, Rev. xxi. xxii.

And her desire for His coming, felt by the Jewish Church for the first coming, as by the Christian for the second. Isa. lxiv. 1. Rev. xxii. 17. The betrothed meditates on her absent Lord. Sleep may well typify religious meditation, from its abstraction from outward objects. She dreams, for the circumstances she relates could never happen to any betrothed woman, especially to an Oriental bride.

Her meditations are unsatisfactory; the repose of her soul disturbed.

As in dreams she forms plans that are not realized.

The Jewish Church inquires of the prophets, the Christian of ministers of the Gospel, the watchmen of the Church.

Afterwards she recovers the sense of her Lord's presence, and desires to renew her efforts to make Him known to the Jewish nation, the house of her mother, in which she is in some degree successful.

The King now speaks, and commands that meditation, which realizes his presence, shall not be interrupted. Any doubt remaining that the five preceding verses describe her as asleep, the King removes by declaring it. She will now in happier contemplation behold Him as coming in reality; meanwhile her own appearance is described by the daughters of Jerusalem. Rev. xix. 7,8; xxi. 9.

The coming of the Prince of Peace is

Ver. 5. Sleep being the Oriental metaphor for religious meditation, abstraction from all earthly things.

"Love" is the noun-feminine, "please" is the feminine verb.

Ver. 6. "What is this?" Exod. xiii. 14.

wilderness, like pillars of smoke
perfumed with myrrh and frankin-
cense, and all dust of the traveller?

prefigured as revealed to her in vi-
sion.

7. Behold his litter, even Solomon's, three-score mighty men surround it, the mighty men of Israel.
8. They all hold swords, expert in war: every man his sword on his thigh, against fear by night.
9. King Solomon made a carriage to himself of the wood of Lebanon.
10. The pillars thereof he made silver, the carpet gold, the covering of it purple, strewed with love, by the daughters of Jerusalem.
11. Go forth, and behold, ye daughters of Zion, king Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart.

"Litter," a state carriage, like the Eastern palanquin, carried by "mighty men." The conversion of the Jews attendant on His first coming. Being mighty in the Scriptures, the sword of the Spirit.

They carry the knowledge of Christ to the nations, typified by the imperishable cedar.

With revelations of His love.

The Jewish Christian Church glorifies Christ, at the first coming, as it will again at the second. *Matt. xxiii. 39.*

THE KING.

- CHAP. IV. 1. Behold, thou art fair, my friend †; behold, thou art fair; thine eyes, doves, behind thy veil. Thy hair as a flock of goats, which glisten from Mount Gilead.
2. Thy teeth a flock shorn, which came up from the washing, every one with twins, and none of them bereaved.
 3. Like a line of scarlet thy lips, and thy speech is pleasant: like a piece of pomegranate thy temples within thy veil.
 4. Like the tower of David thy neck, builded for an armoury, a thousand bucklers hung thereon, all shields of mighty men.

The King describes the Church in her beauty. Her eyes are doves in meekness and gentleness. *Chap. v. 12.* The hair typifies the multitudes of believers, *Rev. vii. 8.*

The word for "teeth" is from a root signifying to be changed, renewed. Baptism is again prefigured as a privilege of the flock of the good Shepherd, not one of His sheep, not one of the Lord's people shall be finally missing from the fold.

As being encompassed by necklaces of precious stones, the gifts of betrothal.

Ver. 2. "Tatian says the prophets predicted baptism." Poole.

"The Targum interprets the teeth of the priests and Levites." Gill. But Gill himself of ministers of the Gospel, also of believers in general, observing that the word for teeth is dual.

5. Thy two breasts are like two young
 roes, twins, which feed among the
 lilies.

THE BRIDE.

6. Until the day break, and the shadows
 flee away, I will get me to the moun-
 tains of myrrh, and to the hill of
 frankincense.

THE KING.

7. Thou art all fair, my friend †; there is
 no spot in thee.
8. Come with me to Lebanon, mine
 espoused †, with me to Lebanon:
 look from the top of Amana, from
 the top of Shenir and Hermon, from
 the den of lions, from the mountains
 of leopards.
9. Thou hast taken my heart, my sister-
 spouse; thou hast taken my heart
 with one of thine eyes, with one chain
 of thy neck.
10. How fair is thy love³, my sister-spouse!
 how much better is thy love³ than
 wine! and the perfume of thine un-
 guents, than all spices!
11. Thy lips, O espoused †, drop as the
 honeycomb: honey and milk are under
 thy tongue; and the perfume of thy
 garments is like the perfume of
 Lebanon.
12. A garden enclosed my sister-spouse; a
 spring shut up, a fountain sealed.
13. Thy plants a paradise of pomegranates,
 with pleasant fruits, camphire, with
 spikenard.
14. Nard and saffron, sweet cane and cin-

The form seen through the lily-white
 robe is here spoken of. In applying
 the allegory to the Church the image
 of the sources of nourishment to her
 offspring is most applicable.

This glorious vision terminated, the
 Church speaks of herself as in dark-
 ness, and desires to go to the high and
 heavenly places where she may find
 the influences of the Holy Spirit, and
 the sense of the Divine presence, indi-
 cated by the myrrh and frankincense.
 Exod. xxviii. 32.

She hears his voice in encouragement.
 Eph. v. 27.

He calls her away, that with Him from
 the heights, the hills of light and truth,
 she may behold the wilderness of the
 world from which He delivered her.
 Amana meaning truth; Shenir, light;
 Hermon, desolation, the desert.

"Sister" by the incarnation of Christ.
 Matt. xii. 49. Rom. viii. 29. Heb.
 ii. 11, &c.

Unguent, graces of the Holy Spirit.

The devotion of the Church to Christ
 alone.

The word translated "orchard" is "para-
 dise," whence the paradise of the an-
 cient Jews and New Testament. Para-
 dise is *garden* in Arabic, Syriac, Per-
 sian, and Sanscrit. "Sweet cane" is

Ver. 10. Wine, of sacrifice. Gill.

Ver. 13. Pomegranates, this fruit, as its modern name expresses, is composed of white grains,
 so being an emblem of the Church; its Oriental name, Rimmon, is from the root Rum or Rama,
 to be raised up.

The word "Paradise" here occurs for the first time in the Hebrew Scriptures; 500 years after-
 wards it is found twice as to the domain of a Persian king; in Eccles. ii. 5 as orchards, and again
 in Neh. ii. 8; but the ancient Jews considered the word as here typifying the place of blessed
 departed spirits; in that sense our Lord used it on the cross, and the penitent would understand it.

- namon, with all trees of frankincense, myrrh and aloes, with all chief spices,
15. With a fountain of gardens, a well of living waters, and streams from Lebanon.

THE BRIDE.

16. Awake, O north wind; and come, thou south, blow upon my garden, its spices shall flow out. My beloved *' shall come into his garden, and eat his pleasant fruits.

THE KING.

- CHAP. V. 1. I am come into my garden, my sister-spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O friends*; drink, and be filled, O ye beloved *'.

THE BRIDE.

2. I sleep, but my heart waketh; the voice of my beloved *' that knocketh, "Open unto me, my sister, my friend, my dove, my blameless one: for my head is filled with dew, my locks with the drops of the night."

THE BRIDE.

3. I have put off my robe; how shall I put it on? I have washed my feet; how shall I defile them.
4. My beloved *' put in his hand by the opening, and my heart was moved for him.
5. I rose up to open to my beloved *'; and my hands dropped myrrh, and my fingers overflowed myrrh on the handles of the lock.
6. Then opened I to my beloved *'; but my beloved *' had withdrawn himself, and was gone: my soul went forth when he spake. I sought him,

among the offerings to the Lord. Isa. xlii. 24.

In the enclosed garden of the Church are found the graces of the Holy Spirit, with the righteousness of Christ, typified by frankincense. There also flow the waters of baptism, the spiritual effusion of the water of life, and that of the earthly ordinance. Rev. xxii. 1. The Church looks forward to the blessing of her Lord's dwelling with her in Paradise, the holy city, New Jerusalem. Rev. xxi. xxii.

Prophecies of that blessed state. Luke xxiv. 42. Matt. xxvi. 29. In one sense a garden typifies the Church on earth, but also the Paradise in which grows the tree of life, spoken of in Rev. ii. 7, and 2 Cor. xii. 4, the abode of the Church in glory.

Here again may be recognized the imagery of dreaming, with an entire change of scene. She dreams that the King thus speaks. Another vision begins here, of which the circumstances are wholly unlike reality.

"Coat," or robe. She is at first cold, and when her warmth rekindles, and her graces are revived, the beloved is not there.

"Heart," Ps. xl. 9 (10).

Myrrh making part of that holy oil of anointing, which might not be poured on man's flesh, the Divine presence had been manifested, though now withdrawn, leaving its influence upon her.

but I could not find him; I called him, but he answered not.

7. The watchmen that went about the city found me, they smote me; they took away my veil from me.

THE BRIDE.

8. I charge you, O ye daughters of Jerusalem, if ye find my beloved *, that ye tell him I am faint with love †¹.

THE VIRGINS.

9. How is thy beloved * more than beloved *, thou fairest among women? How is thy beloved * more than beloved *, that thou dost so charge us?

THE BRIDE.

10. My beloved * is white and ruddy, a standard-bearer among the multitudes.

11. His head the most fine gold, his locks in ringlets dark as evening.

12. His eyes as doves by the fountains of waters, flowing in softness, dwelling in fulness.

13. His cheeks as a bed of spices, heaps of perfumes: his lips lilies, dropping overflowing myrrh.

14. His hands, gold rings, set with the beryl: his waist, bright ivory, overlaid with sapphires.

15. His legs pillars of marble, set upon sockets of fine gold: his countenance as Lebanon, excelling as the cedars.

16. His mouth most sweet: yea, he is all most to be desired. This is my beloved *, and this is my friend *, O daughters of Jerusalem.

The ministers of religion reprove her. The "veil," upper garment or wrapper. The impossibility of these circumstances occurring to an Eastern bride, and their similitude to the wanderings of a dream are very striking.

She now awakes. She asks for the prayers of believers for the return of the presence of her Lord.

They in reply ask to hear of his perfections.

Those who follow up the allegory of Christ and His Church, will see here the union of the divine and human nature; the word "adom," ruddy, having often been taken as the reason of Adam being so named.

This golden light on dark hair is not uncommon.

Crimson or scarlet, as the Guernsey lily.

On his hands are gold rings; on his waist bright ivory overlaid with sapphires, as the clasp of his girdle.

Golden sandals.

The Church acknowledges the sweetness of the words of her Lord.

Ver. 14. The word rendered "waist" is also used for the inmost affections, and is often rendered "bowels," which are surrounded by the girdle; it is translated *Aeart* in Ps. xl. 9, as in ver. 4 of this chapter.

THE VIRGINS.

CHAP. VI. 1. Whither is thy beloved *¹ gone, O thou fairest among women? whither is thy beloved turned aside? that we may seek him with thee.

The visible presence of Christ withdrawn after the first coming.

THE BRIDE.

2. My beloved *² is gone down to his garden, to the beds of spices, to feed in the gardens, and to gather lilies.
3. I am my beloved's *³, and my beloved mine: he feedeth among the lilies.

He is still spiritually present among communities of believers, taking home those who die.

John vi. 32—58. As in the Lord's Supper.

THE KING.

4. Thou art fair, O my friend †, as loving, fair as Jerusalem stately with banners.
5. Turn thine eyes towards me, for they have strengthened me: thy hair is as a flock of goats which glisten from Gilead.
6. Thy teeth as a flock of sheep come up from the washing, every one having twins, and none bereaved.
7. As a piece of a pomegranate thy temples within thy locks.
8. There are fine linens for the queen, and unguents for the companions, and virgins without number.
9. One is my dove, my undefiled, the only one of her mother, the pure one of her that bare her: the daughters see, and they shall bless her, the queen, and the companions also they shall praise her.

Like the city, when on feasts banners were on the walls.

The pronouns "thine" and "thy" are pointed feminine. Ps. cxxxviii. 3.

The Hebrew word for "teeth," Shanaim, in the dual number, is derived from Shana, to repeat, to come a second time, as the human teeth, as the Lord's people, born again, and coming the second time in resurrection. None of God's elect shall be missing.

The root of the word rendered "three-score" in the English Version is rendered "fine linen" in Exod. xxviii. 6, &c. The word rendered "fourscore" is translated "unguents" in this book, ch. i. 2, &c. Ps. xlv. 14. Rev. xix. 8. Fine or white linen, typifying the righteousness of the saints, that is, of Christ, in which they are clothed; unguents, the graces of the Holy Spirit. Rev. xix. 8. Ps. xlv. 7. The mother appears to be the ancient Jewish or Patriarchal Church, the Bride being the Church of the first resurrection, the queen and the companions may be the Churches in the Millennium.

Rev. xii. The ancient Jews held that the moon typified the Church, as the sun the Messiah.

THE VIRGINS.

10. Who is she that looketh forth as the morning, fair as the moon, clear as the sun, stately as with banners?

Ver. 5. "Towards," over against, Gen. xxi. 16; "strengthened," Ps. cxxxviii. 3.

Ver. 8. The words עֲשֶׂהֶם threescore, and עֲשֶׂהֶם fourscore, alike in letters, only slightly differ in pointing from עֲשֶׂהֶם fine linens, and עֲשֶׂהֶם unguents.

THE BRIDE.

11. I went down into the garden of nuts to see the fruits of the valley, to see whether the vine blossomed, and the pomegranates budded.
12. I knew not how, my soul set me with the chariots of my willing people.

She goes among the assemblies of the faithful.

The soul of the believer feels drawn towards other believers.

THE VIRGINS.

13. Return, return, O Shulamith; return, return, that we may see thee.

THE BRIDE.

What will ye see in Shulamith? as the company of two armies.

Chapter VII. begins here in the Hebrew. Shulamith, lady of peace, the feminine of Solomon, having peace with God as the Bride of Christ.

Two armies or hosts. The elect before and after the incarnation constituting the Church, or the Church in heaven and the Church on earth, as the two hosts beheld by Jacob, the host of angels, and his own company.

The female companions now speak, and admire the garments of the Bride, praising her. She who has been called sister and spouse, is now called "prince's daughter." Ps. xiv. 13.

They admire her jewelled girdle.

"Girt about with truth." Eph. vi. 14.

As filled with jewels of the purest water.

The form of the body being seen through the lilywhite garment.

- THE VIRGINS.
- CHAP. VII. 1. How beautiful are thy feet with sandals, O prince's daughter, The girdings of thy sides thus with jewels, the work of hands of truth.
2. Thy clasp a bordered cup, the circle not failing in lustre.
Thy body a heap of wheat encompassed with lilies.
3. Thy two breasts like two young roes that are twins.
4. Thy neck as a tower of ivory; thine eyes the fish-pools in Heshbon, by the gates of Bethrabbim.
Thy nose the tower of Lebanon which looketh towards Damascus.
5. Thine head upon thee like Carmel, and the hair of thine head like a mantle.
The king is held in the tresses.

Deeply blue.

As perfectly straight. This allusion is said to show that Solomon wrote this book in the later years of his life, after the building of that tower. 1 Kings vii. 2. In stateliness.

A woven work. Exod. xxviii. 32. The pronouns are all pointed feminine.

Chap. vi. 13. The same word Mahanaim, two hosts, is used here, and in Gen. xxxii. 2.

Chap. vii. 1. "Girdings," surroundings, sides. Exod. xxvi. 23. Lee's Lex.

Ver. 2. The sense of clasp or brooch, instead of "navel," is given by some lexicons and some commentators; the word being "sarrer" is the evident root of "serra," &c., to clasp or fasten, in various languages: as "serrer" and "serrure" a clasp, in French for instance.

THE KING.

6. How fair and pleasant art thou, beloved †¹, for delightsomenesses!
7. This † thy stature is like a palm-tree, and thy breasts to clusters.
8. I said, I will go up to the palm-tree, and take hold of the boughs thereof: now also thy breasts shall be as the clusters of the vine, and the perfume of thy face like citrons.
9. And the roof of thy mouth as the best wine, which cometh for the beloved *, for the upright, causing to murmur the lips of those that sleep.

The Church gives reviving influences, fitted to nourish her offspring.

Perfume, and the best, wholesomest, probably unintoxicating wine, again typify the graces of the Holy Spirit, giving words to meditation.

The word is rendered "the upright," Cant. i. 4.

THE BRIDE.

10. I am for my beloved *, and toward me his desire.
11. Come, my beloved *, we will go forth into the field, we will remain in the sheltered places.
12. We will arise to the vineyards; we will see if the vine flourish, if the tender grape appear, the pomegranates bud forth. There will I give my loveliest flowers unto thee.
13. Those lovely flowers give a perfume, and at our gates all things excellent, new and also old, which I have laid up for thee, O my beloved *.

Ps. xlv. 11.

The mandrakes so highly prized by Rachel and Leah were flowers named of and typifying love. They are said to have been used as chloroform now is, to abate pain.

THE BRIDE.

- CHAP. VIII. 1. Who will give thee as my brother, that sucked the breasts of my mother; I should find thee without, I should keep thee; also they should not despise me.
2. I would lead thee, bring thee into my mother's house, she would instruct me; I would make thee drink of the spiced wine of the juice of my pomegranate.

The Church desires the coming of Christ in human nature. Isa. lxiv. 1. "Who will give thee." (Sept. and Vulgate.)

The Church desires to make Christ known to the Jewish people, as the means of edification to herself.

Ver. 9. *καλον οινον*, John ii. 10, refreshing but not intoxicating.

Ver. 12. Gill says, "I see not why the word should not be translated 'my lovely flowers,' *et h* is frequently intensive, as here rendered." The Church resigns to her Lord her fairest flowers below, the lilies which He wills to gather.

Ver. 13. Junius and Tremellius, and Piscator translate *mandrakes* "those lovely flowers." Gill.

3. His left hand under my head, and his right hand should enfold me.

Chap. ii. ver. 6. *לְיָמִינִי* left; hidden. *יָמִינִי* right, firm.

THE KING.

4. I charge ye, daughters of Jerusalem, why should ye stir up, or awake the beloved †¹ till she please †.

THE VIRGINS.

5. Who is this † that cometh up from the wilderness, leaning on her beloved ?

The Church having been in the wilderness, as in Rev. xii., is now brought up from it, as in Rev. xix.

THE BRIDE.

I raised thee up under the citron-tree : there thy mother enwrapped thee : there she enwrapped thee who bare thee.

The citron is named from breathing forth fragrance, chap. ii. ver. 3. 5. The pronouns are pointed masculine, referring to the incarnation.

6. Set me as a seal upon thine heart, as a seal upon thine arm : for love †¹ is strong as death ; zealous affection unyielding as the grave ; the brands thereof are brands of fire, a most vehement flame of fire.

Through the love of her Lord she is raised from death. Sheol, more properly the invisible state, is frequently rendered "the grave," whose bonds are dissolved by the liberating love of God.

7. Many waters cannot quench love †¹, neither can the floods drown it. If a man should give all the wealth of his house for love †¹, it would utterly be condemned.

The love of Christ to His people cannot be purchased.

THE SONS OF HER MOTHER.

8. Ours is a little sister, and having no breasts : what shall we do for our sister in the day that she shall be asked for.

The unbelieving Jews. (Stowe.) Allowing that she has been early betrothed, they speak of her as not fit to be taken home by the bridegroom, not able to nourish offspring.

9. If she be a wall, we will build on her a palace of silver : and if she be a door, we will enclose her with planks of cedar.

The metaphor of a wall is sacred and guarded, a chaste and separated virgin ; that of a door, one not so.

THE BRIDE.

10. I am a wall, and my breasts like towers : so have I been in his eyes as one who found favour.

She asserts her sanctity, and her fitness for nourishing offspring.

11. A vineyard was Solomon's, with the lordship of a multitude ; he gave the vineyard unto watchmen ; each should bring for the fruit thereof a thousand of silver.

The ancient Jewish Church, taught by the Prophets. The chief glory of the fruit of conversions should be given by the Church to her Lord, but a part to faithful ministers. Ps. lxxx. 15. Isa. v. 7 ; xxvii. 2. Jer. ii. 21. Matt. xx. 1 ; xxi. 33.

12. My vineyard, even mine, is before me :
a thousand for thee, O Solomon, and
two hundred for the watchmen of the
fruit thereof.

THE KING.

13. Thou that dwellest † in the gardens,
the companions * listen to thy †
voice : make me to hear it.

THE BRIDE.

14. Come quickly my beloved *, and be
thou like to a roe or young hart
over the high places of the heavens ‡.

‡ "The mountains of spices," would read thus, if
merely differently pointed.

Chap. i. 6. Again it is said, The chief
glory from the fruits of the Spirit, as
manifested in the Church, should be
given to Christ, but due honour to his
ministering servants.

The "gardens" of the Church on earth,
Isa. li. 3; lviii. 11; of Paradise be-
yond death, Luke xxiii. 43. Rev. ii.
7; xxii. 1.

"Companions," those who are in the
bonds of fellowship.

An exhortation to prayer.

So prayed the ancient Church for the
incarnation, and in the concluding
verses of the Apocalypse the Christian
Church so prays for the second coming.

"The Spirit and the Bride say, Come.
And let him that heareth say, Come.
Even so, come, Lord Jesus." Rev.
xxii. 17—20. Isa. lxiv. 1. (E. V.)

If the primary application of this divine allegory is to the Church, there is
another which has often been found edifying to the individual. As the
Church is an aggregate, an assemblage of individuals, her destiny and her
experience must belong to each, and while rendered, by the light of the Holy
Spirit, a source of edification to the whole body, may be equally applied to the
several members.

Highly as the ancient Jews venerated this book, they appear to have been
aware that its figurative expressions might be misapplied when taken in their
literal, not seeing their spiritual meaning. Their teachers interdicted its use
in that education which was said by them to found its natural, its physical
science on the beginning of Genesis, and its spiritual, its metaphysical science
on that of Ezekiel. Under thirty years of age they were restrained from its study.
There is no doubt that the Holy Spirit can teach by it at any age, and has so
taught, but these ancient Jews seem to have perceived its peculiar suitability
to those past the meridian of life. In life's decline we see the frailness of all
earth's strongest and holiest bonds; we have learnt that those build the
fabric of hope and happiness too low "who build beneath the skies;" we
have found earthly love, the tenderest and most sanctified, mingled with
and often marred by human infirmity. To such, therefore, how consoling the
picture of Divine love, even that "love of Christ which passeth knowledge!"
In this book may also be seen delineated their own past experience, their
human sorrows, their heavenly consolations, and, above all, in the most
beautiful poetic imagery, may be contemplated foreshown that glorious resur-

rection more plainly revealed through St. Paul in the portion of Scripture so familiar to all, as read over the graves of the departed. By it we are taught in every spring to see in the resurrection of nature, the types of that resurrection when the voice of the Lord shall, as it were, say, "Rise up, my fair one, and come away;" "fair," indeed, in that celestial body¹. While such hopes may be animating to the young, who (as it has often been said) *may* die soon, what should they be to the old, who *must* die soon! With what joy will they see the book conclude with the return from the wilderness, leaning on, supported by the Saviour, whose love is strong as death, bursting the bonds of the grave. In closing it, will they not exclaim, "O death, where is thy sting? O grave, where is thy victory?"

¹ 1 Cor. xv.

THE END.

METRICAL VERSION
OF
THE CANTICLES.

TO WHICH IS ADDED,

PSALM XLV.

METRICAL VERSION OF THE CANTICLES.

"Come hither, I will show thee the bride, the Lamb's wife."—REV. xxi. 9.

"I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto me in faithfulness, and thou shalt know the Lord."—HOS. ii. 19, 20.

THE song of songs, which is of Solomon.

The Bride. Yea, He shall kiss me with betrothing¹ kiss,
More than the juice of grapes² thy love revives;
So for the perfume of thy sweet anointings,
As odours poured forth, the virgins love thee.
Draw me, and we will hasten after thee.
The King is bringing me to his abodes.

Virgins. We will be glad and will rejoice in thee,
More than the juice of grape thy love remembering,
So thy restored, thine upright they shall love thee.

Bride. Dark am I,

Virgins. Lovely!

Bride. As the tents of Kedar,
Ye daughters of Jerusalem, I am.

Virgins. As the rich curtains of king Solomon!

Bride. Look not upon me, I am very dark,
The sun hath looked on me; also they,
Sons of my mother, they were angry with me,
Made me keep vineyards, but my own I kept not.
O thou whom my soul loveth, tell me where
Thou feed'st thy flock at noon, for why should I
Wander beside the flocks of thy companions?

¹ Heb. the "mouth" of the Lord, which is frequently used for what He has spoken; as Deut. xxxiv. 5; Isa. xi. 4; xxxiv. 16; Lam. iii. 38. The liberty of so using it is here taken as giving the clue to the whole allegory.

² The original word is sometimes called Yayin, but as in the Hebrew there is no *y*, it might better be rendered *lin*, whence the English wine and vine, the Latin vinum, Greek οἶνος, and French vin, &c. It signifies the *expressed* juice; and in ch. v. ver. 1 of this book, and probably every where else in this poem, means in an unfermented, unintoxicating state. "The word wine is the same almost in all languages under the sun." (Dr. Cumming, "Great Tribulation.") It is used as *vine* in at least one ancient dialect (Lee's Lex.); while from it the name of the plant is derived in Latin and its dialects.

- King.* O fairest among women, if thou know not,
Go thy way forth by footsteps of the flock,
And feed thy kids beside the shepherds' tents.
Behold, now have I liken'd thee, my friend,
To cavalry in princely chariots.
- Virgins.* Thy cheeks are fair with rows, thy neck with chains;
With silver clasps we link the golden bands.
- Bride.* While the King is at table, sweetest scent
Spikenard gives forth, and myrrh; so my Beloved
Like bloom-wreath in my bosom shall remain,
Like spicy-scented flowers my Beloved
For me, in vineyards of the well of kids.
- King.* Fair art thou, O my friend, most fair, most lovely;
Thine eyes are mild as doves, as innocent.
- Bride.* Behold, O my Beloved, thou art fair,
Yea, gracious; and our couch is freshly green,
O'er-roof'd with cedars, interwin'd with cypress.
I, rose of Sharon, lily of the vale.
- King.* A lily among thorns, my friend, art thou;
- Bride.* The citron among trees is my Beloved,
With great delight I sat beneath his shade,
His fruit was very pleasant to my taste.
He brought me to the house of vines, and there
His banner over me of love was spread.
Stay me with perfumes, and the citron's fruit
Strew round me, for my soul is faint with love.
His left hand shall be underneath my head,
His right hand shall enfold, support me.
- King.* I charge ye, daughters of Jerusalem,
And ye, the roes and hinds amid the field,
Stir not my love, nor waken till she please.
- Bride.* The voice of my Beloved! lo, he comes,
Springs on the mountains, bounds upon the hills,
Comes my Beloved, like a roe, a hart.
Behold, he standeth by our wall, looks forth,
And through the lattices he shines upon me.
Then my Beloved spake and to me said,
- King.* Arise, my friend, my fair one, come away;
For lo, the winter now is past and gone,
The rain is over; flowers are on the earth,
The time of singing too is come, and now
The turtle's voice is heard within our land;
The fig-tree now is putting forth green figs,
The vine with tender buds gives forth perfume:
Arise, my friend, my fair one, come away.

Bride. Take us the foxes that surround the vineyards,
 For now our vineyards have their tender buds.
 Mine, mine is my Beloved, and I his,
 Among the lilies feeding; till the day
 Look forth, and shadows flee away, return:
 And be thou, my Beloved, as a hart
 Or a young stag, o'er hills of separation.
 By night upon my couch I sought for him
 Whom my soul loveth, sought but found him not.
 I will arise and go about the city,
 And seek among its ways whom my soul loveth.
 I sought in vain, I sought but found him not.
 Watchmen that go about the city found me:
 Saw ye not him, I said, whom my soul loveth?
 Scarce had I pass'd them by when him I found
 Whom my soul loveth, and I held him then,
 Nor did I let him go till I had brought him
 With me to the abode of her that bare me.

King. I charge ye, daughters of Jerusalem,
 With ye, the roes and hinds amid the field,
 Stir not, nor wake my love until she please.

Virgins. What cometh up out of the wilderness,
 Like wreaths of incense-smoke, myrrh, frankincense,
 And dust ascending of the traveller?
 Behold his chariot, even Solomon's,
 And threescore mighty men surrounding it,
 The mighty men of Israel strong to war,
 With sword on thigh to guard from fear by night.
 King Solomon, a carriage to himself
 Prepared of the wood of Lebanon,
 Pillar'd with silver, carpeted with gold,
 With purple cover, broider'd o'er with love
 By loving daughters of Jerusalem.
 Daughters of Zion, forth! behold your King,
 Crown'd as his mother crown'd him in the day
 Of his espousals, day of his heart's gladness.

King. Lo, thou art fair, my friend; lo, thou art fair.
 Thine eyes behind thy veil like doves appear;
 Thy hair a flock of goats that gleam from Gilead;
 Thy teeth a flock new-shorn come up from washing,
 Each having twins, and none of them bereaved;
 Thy lips a scarlet line, thy speech is pleasant,
 Pomegranate-like thy temples in thy veil.
 Like David's tower thy neck, his armoury
 Hung with the bucklers of his mighty men.
 Twin roes thy breasts that feed among the lilies.

Bride. Until day break and shadows flee away,
 To hills of frankincense and myrrh I go.

- King.* Thou art all fair, my friend, no spot in thee.
 Come thou with me to Lebanon, Espoused,
 With me to Lebanon; look from Amana,
 Shenir, and Hermon's top, and thence behold
 The den of lions and the hill of leopards.
 My sister-spouse, my heart thine eye has taken,
 With one chain of thy neck has taken wholly.
 How beautiful thy love, my sister-spouse!
 Sweeter thy love than is the juice of grapes,
 The perfume of thy unguents than all spices.
 Thy lips, Espoused, drop as honeycomb,
 Honey and milk upon thy tongue, and sweeter
 The perfume of thy garments than of Lebanon.
 A fenced garden is my sister-spouse,
 A spring enclosed and a fountain sealed.
 Thy plants a paradise of pleasant fruits,
 Pomegranates and sweet cane, and cinnamon,
 With frankincense and myrrh, the chief of spices;
 A fountain of the gardens and a well
 Of living waters, streams from Lebanon.
- Bride.* Awake, O north wind! come thou, south, and blow
 Upon my garden, that its spice flow out.
 So my Beloved thither shall repair,
 And in his garden eat his pleasant fruits.
- King.* Into my garden come, my sister-spouse,
 Have I, and gather'd there my myrrh and spice,
 And drank my wine and milk: eat, O my friends;
 Drink and be satisfied, O ye beloved.
- Bride.* I sleep, but my heart waketh; 'tis the voice
 Of my Beloved, and he knocketh, saying,
 "My sister, open unto me; my friend,
 My dove, my blameless one, the dews of eve
 Have fill'd my head, my locks with drops of night."
 "I have put off my robe, how put it on?
 Have wash'd my feet, and how shall I defile them?"
 His hand then my Beloved at the opening show'd;
 My heart was moved for him, I arose,
 To my Beloved I arose to open:
 But he was gone, he had withdrawn himself.
 My soul went forth unto him when he spake;
 I sought him, found not,—call'd, he did not answer.
 The watchmen of the city found and smote me,
 And then my veil from me they took away.
 I charge ye, daughters of Jerusalem,
 Tell my Beloved that I faint with love.
- Virgins.* What then is thy Beloved more than others,
 Fairest of women, that thou dost so charge us?

- Bride.* Bright, beautiful, and ruddy my Beloved,
 The standard-bearer among multitudes.
 His head is shining as the finest gold,
 His locks in ringlets dark as evening flow.
 His eyes, as doves by fountains of clear waters,
 Flowing in softness and in fulness dwelling.
 His cheeks a bed of spices, heaps of perfumes;
 His lips are lilies dropping flowing myrrh.
 His hands gold rings, and with the beryl gemm'd;
 His waist bright ivory overlaid with sapphires.
 Pillars of marble are his legs, and set
 On sockets of fine gold; his countenance
 As Lebanon, surpassing as the cedars;
 His mouth most sweet, yea, all to be desired,
 Such my Beloved, such is he my friend;
 Such is he, daughters of Jerusalem.
- Virgins.* Whither is thy Beloved gone, O thou
 The fairest among women, whither turned,
 That we may seek him with thee, thy Beloved?
- Bride.* Gone to his garden my Beloved is,
 To feed mid spices, and to gather lilies.
 I my Beloved's, my Beloved mine,
 Feeding among the lilies in his garden.
- King.* Fair art thou, O my friend, as thou art loving;
 Fair as Jerusalem with banners stately.
 Turn thine eyes to me, for they gladden me;
 Thy hair a flock of goats that gleam from Gilead;
 Thy teeth a flock new-shorn come up from washing,
 Each having twins, and none of them bereaved;
 Pomegranate-like thy temples in thy locks.
 Fine linen for the queen, and unguents
 For the companions, virgins without number.
 One is my dove, my undefiled, one,
 Her mother's only one art thou, her pure one;
 And her the daughters see, and they shall bless
 The queen, and the companions they shall praise her.
- Virgins.* Behold, who is she looking forth upon us,
 Bright as the morning, fair as is the moon,
 Clear as the sun, and stately as with banners?
- Bride.* I went down to the garden of the nuts,
 To see the valley's fruits, and whether there
 The vine had blossom'd, the pomegranates budded.
 I know not how, but my soul carried me
 Among the chariots of my willing people.
- Virgins.* Return, return, O Shulamith, return;
 Return, return, that we may look upon thee.

- Bride.* What then will ye behold in Shulamith?
In her the company as of two armies?
- Virgins.* How beautiful thy feet with sandals are,
O prince's daughter! and with jewels set
The girdings of thy sides, the perfect work
Of skilful hands; thy clasp a border'd cup,
Its circle in unfailing lustre shining.
Thy form ³ as sheaves with lilies compass'd round;
Like two young roes thy breasts; a tower of ivory
Thy neck; thine eyes like the fish-pools in Heshbon;
The tower of Lebanon thy nose resembling.
Thy head upon thee stately as mount Carmel,
Thy hair entwining holds the King in tresses.
- King.* How fair art thou, beloved, and how pleasant!
Thy stature like a palm, thy breasts as clusters.
Now will I to the palm-tree go, I said,
And of the boughs take hold: thy breasts shall be
As clusters of the vine, thy breath like citrons.
Thy mouth like the best wine for my beloved,
Causing to murmur lips of those who sleep.
- Bride.* I my Beloved's, his desire to me.
Come, my Beloved, we will go afield,
We will remain in shadowy shelter'd places.
We will arise and to the vineyards go,
And see if the vine flourish, if appear
The tender grape and the pomegranates bud.
There will I give to thee my loveliest flowers;
Those lovely flowers are giving forth perfume,
And at our gates are all things excellent,
The new, the old, laid up for thee, Beloved.
O who shall bring thee to me as my brother,
As one who at my mother's breast was fed?
Then should I find, should keep thee, undespised;
Then would I bring thee to my mother's house,
And she would teach me: I would make thee drink
Of the spiced wine, the juice of my pomegranate.
His left hand shall be underneath my head,
His right hand shall support, encircle me.
- King.* I charge ye, daughters of Jerusalem,
Awake not the beloved till she please.
- Virgins.* Who is this coming from the wilderness,
Who cometh up leaning on her Beloved?
- Bride.* Under the citron-tree I raised thee,
And there thy mother first enfolded thee,

³ This is the only word, except "betrothed" in line 2, of which there is an unauthorized use.

There she enfolded thee who brought thee forth.
 Set me as seal upon thy heart, thine arm,
 For love is strong as death, zealous affection
 Unyielding as the grave; the brands of love
 Are brands of fire, a flame most vehement.
 For many waters cannot quench that love,
 Neither the floods can drown it: if a man
 Would give his wealth, all that he hath, for love,
 It would be utterly contemn'd, despised.

The Sons. Ours is a little sister, all too young,
 Having no breasts: what shall we do for her,
 Our sister, in the day she is demanded?
 Be she a wall, a palace then of silver
 We will build on her; if she be a door,
 We will enclose her then with planks of cedar.

Bride. I am a wall, my breasts like towers; and I
 Was in his eyes as one who has found favour.
 A vineyard was there of king Solomon's,
 And his the lordship of a multitude.
 The vineyard unto watchmen did he give;
 Each for the fruit a thousand brings of silver.
 My vineyard, even mine, is now before me:
 For thee, O Solomon, a thousand is,
 Two hundred for the watchmen of the fruit.

King. O thou that dwellest in the gardens, where
 Companions hear thy voice, make me to hear it.

Bride. Come quickly, my Beloved; be thou like
 A roe, or a young hart, over the heights of heaven.

The conformity to the Hebrew idiom wherever possible without obscuring the sense, may seem harsh, but is intended to give the English reader clearer ideas of the Hebrew poetry. *Nothing* is here added; but possibly some delicate shades of ideas may be lost by metrical exigencies.

The ancient Hebrews and pious Jews in after-ages being agreed in interpreting this poem as an allegory of the love of God to Israel, in the time of Solomon the mother of the bride would be understood to typify the patriarchal Church, of which Melchizedek was priest and king; her children, those Gentile nations who had derived from that Church the knowledge of the One true God, but had not been included in the Mosaic dispensation.

The purpose of this early prophetic revelation to the Lord's ancient people seems to have been to individualize to their conceptions the promised Messiah, as to the Brother according to the flesh, in His incarnation, who could feel towards humanity as towards no other form of created nature. This mysterious and most blessed union—emblemized by the taking of woman, the type of the Church, from the side of Adam, "bone of his bones and flesh of his flesh," not previously so fully revealed to the Israel of God—was made clear in this divine allegory.

The betrothal of the sister-spouse to the King of Israel, the Prince of Peace, was typified to every descendant of Abraham by the solemn rite of betrothal previous to that of marriage, and is here presented in all its beautiful and refined feelings, preliminary to that fuller union hereafter to be the portion of the bride when she shall be "the Lamb's wife."

PSALM XLV.

"Let us be glad and rejoice: for the marriage of the Lamb is come, and his wife hath made herself ready."—REV. xix. 7.

TITLE.

To the Chief, concerning those in white¹.
For the sons of Korah, an instruction, a song of the Beloved.

My heart is overflowing with good words:
I speak what I have made unto the King.
Pen of a ready writer is my tongue.
Fairer art thou than any child of man:
Grace is pour'd on thy lips; God blesseth thee for ever.
Gird thou thy sword upon thy thigh, most mighty;
Gird, with thy glory and thy majesty.
And in thy majesty ride thou² and prosper,
Because of truth, of meekness, righteousness;
And thy right hand shall show thee wondrous things.
Thine arrows sharp, the nations fall beneath thee,
Sharp in the hearts of the King's enemies.
Thy throne, O God, for ever and for ever!
The sceptre of thy kingdom a right sceptre.

¹ Eph. v. 32. This Psalm describes the marriage of which the betrothing is portrayed in the Canticles, yet it was the earliest written. The first and last verses show that the writer spoke of "the King," not of himself. David could not be that king; for though a conqueror he had no queen, no one wife superior to the others, neither did he make of his children princes over all the earth. Solomon could not be that king; for he was no conqueror, and his "arrows were not sharp in the hearts of his enemies." Aben Ezra says this Psalm, written by David, is concerning Messiah the Son of David. So Kimchi, the Targum, and other Jewish writers. The queen is by the Targum explained as "the congregation of Israel." (Gill.) If, as has always been supposed, this Psalm was written by David, "the congregation of Israel" must have been prepared to understand the allegorical personification of the Church as the Betrothed, the Bride in the Song of Solomon, as it is well known that they did. In subsequent prophets the same allegory is used, as in Isa. liv., Jer. iii. 14.

White linen, Gen. xli. 42; lilies, Cant. ii. 1 and 16; iv. 5; vi. 3 (Gill so interprets Shoshanim); rejoicing, Ps. xl. 16 (Heb. 17), Sept. and Vulg. who are changed, where שׂוּחַ appears to be taken as the root. No satisfactory explanation having been given of Shoshanim, the derivation from the root שׂוּחַ is here adopted, as peculiarly applicable to the white garments of Rev. iii. 4; xix. 8 and 14. Lilies; De Burgh, Hengstenberg.

² Rev. vi. 2, "On the white horse of the Gospel." (Gill.)

Thou lovest righteousness and hatest evil :
Therefore hath God, thy God, anointed thee
Above thy fellows with the oil of gladness.

Thy garments are perfumèd all with myrrh,
With aloes, cassia, from the palaces
Of ivory, whence music³ makes thee glad.

Kings' daughters are thy honourable women :
On thy right hand the queen in gold of Ophir.

Hearken, O daughter, list, incline thine ear ;
Forget thy people and thy father's house,

So shall the King have pleasure in thy beauty ;
For He, even He, thy Lord : worship thou Him.

Lo! with a gift the daughter of Tyre is there ;
The rich among the people seek thy face.

The daughter of the King, within⁴, all glorious,
Her raiment with wrought gold enwoven,

In broider'd robes she to the King is brought,
The virgins her companions following her⁵,

With joy and gladness shall be brought to thee.
So shall they enter the King's palace-hall,

And for thy⁶ fathers shall thy⁶ children be,
Princes whom thou mayest set in all the earth.

Thy name to be remember'd will I make
From generation unto generation :
So shall the nations praise thee ever and for ever.

³ מִנִּי is by Dr. Reinke and others rendered music, as "an apocoped plural." See Reinke on the Sept. and Vulg. of the Psalms as compared with the Hebrew. Delitch renders it the same. The word is translated in Ps. cl. 4, "stringed instruments," E. V. Such were the harps of the Apocalypse, Rev. v. 8; xiv. 3; xv. 2. Gesenius, &c.

⁴ The inner chambers, the *abode* of the King, Cant. i. 4. De Burgh, &c.

⁵ Cant. i. &c.

⁶ Masculine pronouns.

